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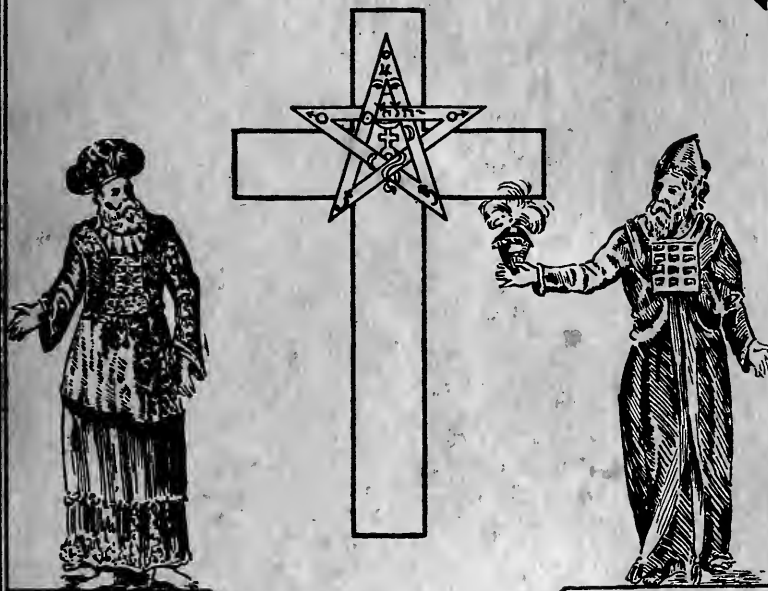
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Robert Swinburne Chamber

THE IMPERIALISTIC COUNCIL OF THE MAGI



MILITIA CRUCIFERA EVANGELICA



THE ENTRANCE TO ALL FRATERNITIES
FORMING PART OF THE FEDERATION
ROYAL FRATERNITIES ASSOCIATION, INC.

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MAGIC DEFINED

The Religion of the Ancient Magi, even those who found, and visited, the child Jesus; a combination of Religion, Science, and Philosophy; a system of training having to do with the whole of man—body, mind, and soul—and recognizing man as a three-fold being, a Trinity of body, mind, and soul.

This Trinity, when perfectly developed, makes man one with God, and gives him the power of the Magi.

The Magi recognize each part of the threefold being as equal in importance one with the other. They recognize that the body is as real and important as the mind, that the mind is as important as body and soul, and that soul is as important as the other two. They recognize that there can be no perfection in man so long as he depreciates the one or the other of his threefold nature, knowing that the power of the Magi comes only to the perfectly developed man.

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No 1

INTRODUCTORY

THE IMPERIALISTIC COUNCIL OF THE MAGI.

In placing this booklet before you, in which we, the Ancient Magi, are attempting to give some idea of the things we hold as truth, holding as such because we have tested and not found them wanting, it is necessary to make a few comments as a foreword; and we can do no better than to quote from Eliphas Levi, one whose teachings are in harmony with the Magi but one who had not reached the highest possible Initiation.

It is needless to say that this booklet will not appeal to those who have no liking for the Sacred Science, nor is it intended for such. It is issued, however, to give information to that fast increasing number of persons who are beginning to take interest in the deeper things of life, especially those things which concern the Soul and its infinite powers.

The Magi have made no demonstration during the past centuries simply because the time was not yet ripe for the Priesthood again to be established. But that time is now here; and many are enrolling, taking upon themselves the sacred vows, and undergoing the training that is necessary to make masters of men.

"Occult Philosophy seems to have been the nurse or the god-mother of all intellectual forces, the Key to all divine obscurities, and the absolute queen of society in those ages when it was reserved exclusively for the education of priests and of kings. It reigned in Persia with the Magi, who at length perished, as perish all masters of the

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world, BECAUSE THEY ABUSE THEIR POWER; it endowed India with the most wonderful traditions, and with an incredible wealth of power, grace, and terror in its emblems; it civilized Greece to the music of the lyre of Orpheus; it concealed the principles of all the sciences and of all human intellectual progress in the bold calculations of Pythagoras (one of our great Masters); fable abounded in its miracles, and history, attempting to appreciate this unknown power, became confused with fable; it shook or strengthened empires by its oracles, caused tyrants to tremble on their thrones, and governed all minds, either by curiosity or by fear. For this science, said the crowd there is nothing impossible; it commands the elements, knows the language of the stars, and directs the planetary courses; when it speaks, the moon falls blood-red from heaven; the dead rise in their graves and articulate ominous words as the night wind blows through their skulls. Mistress of love or hate, the science can disperse paradise or hell at its pleasure to human hearts; it disposes of all forms and distributes beauty or ugliness; with the rod of Circe it alternately changes men into brutes and animals into men; it even disposes life or death, and can confer wealth on its adepts by the transmutation of metals and immortality by its quintessence or elixir compounded of gold and light. Such was the magic from Zoroaster to Manes, from Orpheus to Appolonius of Tyanna, when positive Churchism, with its vicarious atonement, and belief in mere faith, at length victorious over the brilliant dreams and titanic aspirations of the Alexandrian school, dared to launch its anathemas publicly against this philosophy, and thus forced it to become more occult and mysterious than ever."

That the claims made by the school itself were not false, science now attests; for this school was the forerunner, the mother, of medicine, of pharmacy, of chemistry. It taught all of that which is now taught in regard to the

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powers of the mind, of human efficiency, or New Thought, of Mysticism, and of Theosophy; only, this school went much further, and taught, then as now, that man is threefold, that the threefold man has to be developed harmoniously in order to be all that he should be.

To-day the Council of the Magi stands as it did in the hoary past. It condemns no philosophy, condemns no branch of it, but has its own positive doctrines, still teaching the powers of the body, of the mind, and of the soul. In this it differs from the teachings of cults which recognize but one branch of philosophy, to the destruction of the other branches, and, ultimately, to the destruction of itself.

That the Council claims to possess the Ancient Ritual of the Orders of the Magi, is not denied. It does still possess them, possesses all of the Sacred Mantrams, all of the Sacred Invocations, and all that belongs to the Great Philosophy.

The Magi do not unduly exalt the physical being; but they do, and without fear, place the physical just where it belongs, giving it equal importance with mind and soul, thereby upholding the holy trinity.

But the Magi do claim this one thing as a truth; That person who develops the physical will reach the summit of spiritual perfection much sooner than he who pays no attention to the physical, believing falsely that mind, or soul, no matter which, is all important.

Naturally, we can not give even a beginning of an exposition of our works, and our beliefs, and our teachings, in a treatise as short as this; but this booklet will be sufficient as an introduction, giving to the interested world a foreword of what is to be.

LIFE, FIRST NECESSITY.

In the Holy Art, it is life itself which must receive

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the first consideration of the Neophyte. Without Life, nothing can be accomplished. The more of life we possess, the greater the possibilities before us. There are millions who are apparently living, but who are in reality dead. They have only enough of the Life Forces in their possession to keep them moving.

It is the Life Forces within us which keep us on earth and keep us moving and able to accomplish those things which we must accomplish in order to eke out a mere existence. But it is also these same Life Forces which, possessed in abundance, gives us the energy, the power, to accomplish those things which are not absolutely necessary in order to exist, but which are highly desirable if we really want to LIVE.

There is a vast difference between LIVING and merely existing. The latter is simply to be on earth and barely to have those things which keep soul and body together. But the life that is more than mere existence means possession of those things which make living really desirable and truly profitable. Among the things that make life rich may be counted the power to do good, to help those who need help, to have flowers, music, love, and all those other things which assist in awakening the soul, and in opening the eyes of the soul to beauty. He does not truly live who is blind to the beauty and the desirability of music, of flowers, or art, and of the opera. All these things are of the soul, and the more truly and fully the soul is awakened, the more desirable these things become. They are food to the soul, just as material food is necessary to keep the body in perfect order.

WEAKNESS MEANS POOR LIFE FORCES.

Weakness, or only sufficient strength to keep soul and body together, simply means that the Life Forces are weak, that there is a drain of the forces from the body, or that the mode of living is not correct, and therefore there is

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no accumulation of these forces.

The more of the Life Forces we possess, the greater will be our capacity to work; and the greater our capacity to work, to plan, to execute, the more of the desirable things in life we may have.

To be poor is to be either a weakling or a sluggard. There is no reason for man not to have the things he should have except the one reason that he is not willing, in the first place, to make the necessary effort to accumulate these Life Forces or Energies so that he shall possess the Key to the Storehouse of strength and power.

THERE IS NO EXCUSE.

We can no longer make the excuse so long made by the millions, that we are the slaves of conditions, of environments, of trusts, and of combinations. The fact remains that the air we breathe is free, that the truly necessary foods are inexpensive, and that the exercise indispensable to health and strength is easily obtainable.

Another great fact also remains, namely, that, if we know how to make use of the air that is free, how to exercise, and how to select the foods, it is then, if we will, within our power to draw to us all the forces and the powers and the energies, which WILL, ultimately, give us the strength and the power to overcome ALL things. Bear in mind, that there is no limitation placed upon us as to what we may do; we simply limit ourselves. The world is to the conqueror. It is only a question as to whether we WILL TO DO or will to die.

WEAKNESS AND DEATH, SIMPLY IGNORANCE.

The Holy Sciences, the Sacred Art, have for centuries taught that death is simply the penalty of improper living. The millions have laughed at the Mystic. The millions still laugh, and keep right on living in ignorance and death; and the result is death. But Science, though a laggard

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always, is now recognizing the fact that the Rosicrucian myth, so-called, of the Elixir of Youth is not an idle dream, but a wonderful fact, a thing which can be had, but a thing which can not be bought and swallowed like a potion, but which must be taken hold of and be held through a correct mode of living and thinking.

THERE IS NO DEATH. In other words, death is neither desirable nor necessary. But men make it possible by the way in which they live. They invite death, and he who is invited usually enters sooner or later.

This is a treatise, not on the mysteries of life, but on the art of attainment. It is necessary, however, to call attention to this subject of life and modes of living because, without life, we can not accomplish; and, therefore, now as always, one of the first things that the Imperialistic Council of the Magi teaches the Neophyte on the Path, is how so to live, breathe, and think, as to draw in the Life Forces, the Powers, and the Energies, so that his days may be long enough and of sufficient number to enable him to accomplish; and, in the Sacred Art, days are necessary, life is necessary, the forces of life and energy are necessary. This the Magi help the student to accomplish.

REGENERATION.

Twin to life, and just as necessary (for the two are necessary), is Regeneration. This is the transmutation of the weaknesses of the physical, mental, and soul being, into the strength that is possessed by the Magi.

Without this Regeneration, nothing is possible. With this Regeneration, transmutation of the poor into the rich, of the weak into the strong, of the bad into the good, is the basis of all other Holy Work. Through this transmutation the weak will become strong; and a strong, powerful Will is the Key that unlocks every door in Magic, be what it may.

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And it must be borne in mind that in this sense Regeneration is not religious, as that word is ordinarily understood, though, in truth, to regenerate always means to change the undesirable into the desirable, which necessarily implies the changing of evil into good. And he who becomes good is also become Holy. Therefore, the very foundation of true White Magic is religious, though one seldom thinks of it as such.

From this it will be seen, that, no matter what the object of the Neophyte may be, no matter what his accomplishments, the end will not only bring him power, not only bring him accomplishment, but it will also lead him, at the same time and through the same means, to the Door of Immortality.

TRUE MAGIC, A RELIGION.

In other words, say what we will, true Magic is actually a religion, the base of all religion, since it demands of the Neophyte the LIVING of a certain mode of life; and, through this mode of living, the Strength of the Magician comes to him, also the Magician's Holy Power. And, while this is coming to him, while he is developing it, he is also drawing towards God, the Great Father, the Great Cause of all that is, and the Source of all lasting and desirable power.

WORKS, ACTS, NECESSARY.

A Master, a Magus, of the past made this brief statement: "We must act in order to be." Herein is contained the whole Mystery of the Holy Art.

But even though the whole secret of attainment is therein laid bare, it is but the foundation of the work; for, in order to act, we must know HOW to act. Herein is where the Ancient School has been of so much service, because it has ever been teaching the true seeker, the sin-

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cere Neophyte, how to act in order that he might become.

To act is necessary in order that we may become; but the Neophyte must be carefully prepared so that he may dare to act. He must be taught HOW to act, and WHEN, and WHERE. He must be taught how to come into touch with the Hierarchies of Potencies and Powers, so that they may be with him, near him, and help him to obtain the powers that he desires to possess. And it is just this that the Magi have ever taught.

DEVELOPMENT, FIRST.

But, first of all, the Magi have taught their Neophytes on the Holy Path how to live, what to do, in order that they may strengthen the house in which the Soul, that Potentate of Infinite Powers, lives.

Unless the house is prepared, unless the house is strengthened, unless it is freed from all weakness and sickness, the Soul, the Potentate therein, can not be strong. The Soul can only develop in harmony with the body; and, if there is weakness or illness in the body, so in like manner is the Soul affected thereby. The first great work is to rebuild (regenerate) the body. The body is the very foundation of the Soul, or the House of Power; and for this reason physical strength and physical development are of supreme importance.

The Council of the Magi does this to begin with. And, once that is accomplished, then true development begins. And following that is the higher work, the teaching of the methods whereby the Hierarchies of all Powers and all Potencies may be called upon, and help therefrom be received.

You must LIVE in order to BECOME. But, in order to live, in order to act, you must know how to live, how to act, and when to act.

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THEORIES CAN NOT ENTER THE WORK.

This work is not a theory. It is a terrible fact; and all that which enters the work is a fact.

For instance, where is there a true horseman who does not know how to take care of the horse, how to feed him, how to exercise him, in order that he may be perfectly rounded out, in order that he may gain the strength of muscle, and the lung power, to be able to meet all competitors of his class? These things, men who care, now know. In like manner, the human body, being under the same Laws as the animal body, can be taken care of, and can be brought to just as high a state of perfection as is the body of the horse that is placed on the race track and wins.

THE SOUL, UNDER SAME LAW.

The Great Law of Hermes, "As above so below," has to do with this work, because the Laws that govern the body also govern the soul. Here it must be understood that, when we say the Soul, we have reference to the Potentate of Power which resides in all men, no matter what you may call it.

As stated, the Law that governs the body also governs the Soul; and thus it is true that, just as we use the proper food, the proper exercise, for the body, in order to have it become healthy and strong, so must we give the proper thoughts and the proper Drills to the Soul in order that it, likewise, may become pure and strong. It is for this reason that the Magi are at liberty to say that the Laws of Divine Experience are known, that they are facts, and that he who lives, he who acts, will be able to obtain the powers of the Magi.

EVERYTHING, UNDER ORDER.

There is nothing in Nature that is not under Law and Order. All things that take place, be they what they may,

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are under some just law, a law that governs all things.

For this reason there are actually no Magical operations; because such, as usually understood, would be contrary to Nature, and therefore foreign to God and His Laws.

All operations, even by the greatest of the Magi, are in harmony with Divine and Natural Laws; but they seem Magical, or works of Miracle, simply because the vast number of mankind can not comprehend that any such thing could be accomplished by man. The ordinary man does not understand the fact that he who brings about such work does it because he has placed himself, through right living, right thinking, and Sacred Drills, into harmony with the Inner Laws, and therefore works in harmony with, not contrary to, Natural Laws.

There is no such thing as the supernatural. All that happens is natural, and under natural laws. But the cause of many of the things that happen is unnatural. Consequently, the effect of this unnatural cause is unnatural, though under, and by, and through, natural laws. Bear in mind, that, by taking poison, you bring about an unnatural condition, because the thing taken is unnatural; but the reason for it is entirely natural. As a consequence, the effect must be unnatural, though the Law under which it operates is entirely natural.

It is these things that the Magi well understand; and, understanding the Law, they always work in harmony with the Law. And, wanting a natural effect, the Magus sets into motion a natural cause; when an unnatural, for some good reason, is desired, then he uses the means whereby to produce an unnatural effect.

He becomes a Magus, or a Magician, not because he does supernatural things, but because he understands natural and unnatural things, and uses means according to the effect he desires.

THE MAGUS, ALWAYS A MYSTIC.

The Magus is always a Mystic, and, in one sense, a dreamer. He receives his powers, his energies, and, above all, his dreams, or plans, when in the most exalted state. The exalted state can not be reached by the brute nature, but must be reached through noble aspirations, and through the purest of efforts.

The Magus, though perfect and just in his judgment, nevertheless, at times, enters the exalted state, the state wherein the physical is forgotten; and he consorts with the gods, and from them, direct, receives his inspiration for great and noble works to be accomplished.

A BROAD STATEMENT

This is naturally a bold statement to make in this materialistic age. But who is there to deny it?

Even the churchman claims that his prayers reach to the throne of the All Wise Creator, but there he ends. He does not know, he simply believes; and, in believing, he does. But the Magus is not satisfied merely to believe. He lives until he has reached the development wherein he knows that he consorts, associates, with the gods.

How does he know? How do you know that when you listen to the opera you are hearing the most beautiful singing, the most divine music? How do you know that you see past history enacted before you? You tell me that you hear and that you see. Well and good. Likewise, and in like manner, the Magus meets with, consults with, hears, the divine drama of the ages enacted by the gods. From them he receives instructions; and if he is a true Magus he obeys the instructions.

You say it is a dream. Well and good. How do you know that, when you listen to the Operatic, you are not in a dream? For, remember, much in life is not a reality by any means, while much even in dreamland is a terrible reality.

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But the Magus does not dream. He is not a mere inert, negative machine. He is very much awake; and, when he is with the gods, he is more awake, more positive, than when he is giving succor to some poor human being who is very much in need of the helping hand.

VULGARITY, DEATH TO AN AESTHETIC NATURE.

There is nothing vulgar about the Magus. If you find a person who claims to be one of the Magi, and who you see is vulgar, then you know that his claims are false, that he is not that which he claims to be.

The Magus is always a gentleman. His tastes are those of a gentleman; and, whether he lives in the hovel or in the mansion, he is a gentleman still.

The Magus is not a passionate creature, the slave of passion, though as a rule, he is the possessor of great passion. It is only in passion that we find power. He holds this passion as fully in check as does the miser hoard his gold. He is the possessor, but he is also the master, of passion; and he uses passion only when it should be used, not because it is master of him and takes its own course, but because he is the master, and directs the course of passion.

Thus, he never flies into anger; though, at times, in order to accomplish some worthy object, he may appear as if in great anger; for it is only through anger, or semblance of anger, that many of the sons and daughters of men can be controlled, or prevented from doing wrong.

The base of passion is always the same. Whether it be a passion for drink, for irresolute living, or what not, it is passion simply taken in a different form.

The Magus controls his passion; he, therefore, is the gentleman. He is sober, not given to strong drink; for he who is given much to the drink that heats becomes a slave thereto, and is no longer his own master, nor will

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he remain a gentleman. The Magus is temperate in all things, though he does not forswear anything. To forswear is to admit being a slave, and the Magus recognizes that all things are for use, and that all things are for his use, but that they must be rightly used. And it is in the RIGHT USE of all things that the Magus finds his great power.

THE SECRET OF ELIPHAS LEVI.

It was Eliphas Levi that wrote: "By means of persevering and graduated athletics, the powers and activities of the body can be developed to an astonishing extent. It is the same with the powers of the Soul. Would you reign over yourself and others? LEARN HOW TO WILL. How can one learn to will? This is the first Arcanum of Magical Initiation, and it was to make it understood fundamentally that the ancient depositaries of priestly art surrounded the approaches of the sanctuary with so many terrors and illusions."

What man who is interested in the Holy Art can contradict this teaching of Eliphas Levi? There is truly no writer for the people who has produced greater works than did he.

The WILL is the Magician. To develop the Will, that is the mighty work of the Master and the Neophyte. Without the Master, the Neophyte never can pass the Threshold; but with the help of the Master whom he fully trusts he may well pass it.

It is the Magi, the Masters of the White Art, who have, for many centuries past, taught the Drills and the system of development that have enabled many to pass the Threshold; and they still, now as before, in their private text-books, teach these systems.

But there is a difference as to overcoming in this age from the ancient time.

Under present conditions, economically and otherwise,

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no illusions need be placed before the Neophyte; for there are many things in life, which, if overcome, will strengthen the will of the Neophyte sufficiently to make him a Magus.

"I CAN NOT," THE SNARE UNDER WHICH MANY FALL.

The greatest destroyer of Magical power, is the ever ready, "I can not" do this or that.

Thus it is, there are many seeking for sublime powers, for mastery in the Holy Art, who ever approach the Magi for help and instructions; but, at the very beginning, they complain that they can not do this or that, that they can not overcome certain conditions, certain environments, or that they can not get the money necessary for obtaining the instruments and the valuable text-books, absolutely essential in the Holy Art.

This is where they fail. All men are tested. It may be that the Master tests them, it may be that Nature or the gods test them, in some way placing obstacles before them. And let it be said right here, and without contradiction, that he who can not overcome these things can not become a Magus; for the very foundation of the power that the Magus possesses, is obtained by OVERCOMING.

OVERCOMING, THE MEANS OF POWER.

Overcoming is the Key to Power. Overcoming is the Key that unlocked the Door of Attainment. Without overcoming, or where there is no overcoming, there is no power to be had. But, by overcoming obstacles, be they what they may—environments, conditions, finances—by overcoming these, we gain power and strength; and it is this power, this strength, which is absolutely necessary for Mastership.

This can not be gainsaid. This is a fundamental doctrine of the Holy Art, of the Priesthood of the Magi,

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Hereon rests the Temple that has withstood the tempests of the Ages. ONLY BY OVERCOMING can a man gain strength. And the things that one must overcome are not the things that the other must overcome. Each one has a cross to bear, and the cross of one is not the cross of another. Moreover, we may bear the cross and reap no benefit from it, because the benefit we receive depends entirely upon HOW we bear the cross, and in what spirit we meet unhappy conditions.

That which we must do we should do cheerfully and with right good-will, recognizing the fact that it comes to us because we need just that thing; and, if we overcome it with that knowledge, then it is the very Key that we required to enable us to enter the Storehouse of Power, the Temple of the gods.

SELF-MASTERY, A REQUISITE.

The Magus is never an idler. He recognizes the one great, divine, fundamental law—that God never rests, that God is ever creating, ever giving forth, ever doing, and that man, in order to become one of the gods, must do likewise.

This is self-mastery. It is the gradual BECOMING of an ever-active, ever alert, ever creating being. By doing this, by becoming one with this active principle, he will be continually drawing in power from the Universal Source; and he will never feel that he must give up work. He will know that he can continue to work, never becoming tired, except in rare cases when he begins a new work, or when he does the work of others, work which is not his to do, but which he does for certain good reasons, whether as a means of self-training and discipline or simply because he wishes to lighten the burden of others.

This is self-mastery. This it is to overcome. For man must be ever ready to do the things that should be done, be they what they may, and however undesirable.

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And he must be ready and willing to lift the load from the shoulders of another when he finds the load too heavy. But, with it all, be the work what it may, he must still be the gentleman, and still do it with a thought of love; otherwise, it ends in weakness and not in strength and self-mastery.

ONE CONTINUED THOUGHT.

In order to become the Magus, it is necessary that the mind, the whole desire, should be centered on one thing, on one work to be accomplished; and, though much other work may have to be done, though the duties of life may be many, this one thought must be held steadfast throughout.

There is an old saying: "When you see a falling star, think of that which you wish to accomplish, and it shall be so." And this is one of the most true of all sayings.

He whose mind is so centered on his desire that he can recall it immediately, and during the time of the falling of a star, is sure to win, sure to accomplish; for the thought is always in mind and that thought, thus steadfastly held, will attract him to the final victory, the accomplishment of the desire.

No matter what you may desire to accomplish or to become, hold that thought, visualize the condition, and then go to work, with heart and soul, for its accomplishment, not however, shunning the duties of life as they come before you. You must remember that it is a part of your duties to fulfil your destiny, to fulfil your part in the great Drama of Life, aside from your own one great, all-powerful, all-embracing desire.

PLEASURES.

Contrary to what has been taught by pseudo-mystics of many creeds, pleasures are not forbidden to the Master or to the Magus.

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Like as to all other men, nothing is forbidden him. On the contrary, all things are his to accept, with the understanding, however, that no pleasure shall be accepted by him once he thinks he must have it. To think he must have a thing is to be in bondage to it. To indulge because he desires the pleasure, while being free to accept or to reject, is to be master of the condition. And Mastership always offers freedom. In this, as in all things else, man must remember to be the master, and accept nothing, do nothing, merely because he feels that he **MUST** have it; for then it becomes an evil, a destructive power. He must indulge or take only because he desires to do so.

ACTIVITY, THE MEANS TO POWER.

Activity, continual vibration, is the means, the road to power.

Water that stands still becomes stagnant and a poison, destructive to life and reason. It is the spring of running water that is ever fresh, ever life-giving.

It is thus with the powers of man. The wise man, the true seeker for Magean power, recognizes that he must use all of his faculties, including not only the faculties of work, but the faculties of pleasure as well, if he desires to be truly perfect, truly rounded out. For this reason, idleness is not one of the things that the Magi can be accused of. Ever active, therefore never allowing any of the powers or any of the parts of the being to become stagnant, he is in like manner always and forever drawing in new powers, new material, and thus, he is

EVER RENEWING HIMSELF.

And this is the mystery of life. This is the mystery of powers. It is the secret of becoming one with the gods.

WEALTH, NOT A MEANS.

The complaint, so often made by those who are seek-

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ing for the WAY to Mastership, that they are poor, that they possess not worldly goods, is without a sound basis, and, contrary to their expectations, does not open the Doors of the Temple to them, but the more effectually closes it against them.

Poverty, instead of withholding these powers from men, and preventing them from reaching their highest ambition, has actually been the means of helping the many Masters to the heights of attainment.

Thus we find that the greatest Masters in all ages and of all countries were such as could well make this plea; for they were, in many cases, the poorest of the poor. But one thing was in their favor, one thing above all others helped them towards the high road to success, namely:

THEY HAD TOO MUCH MANHOOD TO PLEAD POVERTY.

And it was this manhood, this sterling quality within them, which did not allow them to plead poverty, which forced them to work, to slave, to suffer, and to deny themselves, in order that they might accomplish, and they DID accomplish.

In regard to wealth and distinction, the Great Initiates and Masters have represented three classes. Typical among these, was Boehme, a poor cobbler. He was born into a poor family and continued poor all his life. Yet a Master of Mysticism was he, of no mean ability. Tolstoi represents another type. He was a man of wealth, aristocracy, and royalty. Yet for the sake of the Great Art, he renounced both wealth and title, and became a laborer of the field. Yet who questions for one moment the superior Mastership of Tolstoi? Again, Giounotti, born of wealthy and royal parentage, retained his wealth and his title, dedicating and using them in the Great Work. Thus we see that it is not a question of wealth or poverty in itself, but the use made of one's condition and the atti-

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tude of mind in regard to it. Wealth can not debar one from Mastership. Neither can poverty prevent one from attaining Mastership.

WHERE THERE IS A WILL.

Where there is a will there is a way. This is especially true in regard to the Holy Art.

It is not from the rich, not even from the well-to-do, that the ranks of the Magi have been recruited. But it is from the ranks of the poor who were actually aristocrats in nature that the Masters of the past have come; and so truly aristocratic in nature were these sons of men that they were too proud, too noble, too truly men, to plead poverty, but rather suffered, slaved, and starved, in order to accomplish.

Moreover, it is a fact that those who make poverty their plea, are nearly always shallow in nature. To offer them a suggestion, to correct a weakness, to mention a fault, is quickly resented by them; and for this reason they never reach the goal.

The one who desires to become a Magus must be sensitive in nature; but his own nature must be so noble, so broad, that he can not become insulted or grievously offended; for a gentleman WILL not insult, and no other can.

This the true seeker understands well; and therefore no matter how weak he may be in some respects, when he is corrected, lectured, aye, even punished, he accepts it as his due, not with sullenness and thoughts of revenge, but with gladness, knowing that it is the only means which will bring him to the desired goal of Mastership.

And this is the true aristocrat.

He is the man that is to be.

THE COUNCIL, NOT FOR WEAKLINGS.

From all of this it will be very plain that the Imper-

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ialistic Council of the Magi is not seeking for weaklings, that it does not desire those who are by nature weak and who are content to remain weak. The Venerable Order of the Magi does not cater to any man or woman. It is ever ready to take the most lowly and to help them toward the highest peak of attainment; but such must come willing to dare and to do, willing to be instructed, willing to be censured when necessary. And, above all else, they must be willing to take, with right good-will, and with a smile, the exposure of the weak points in their natures; and, let it be understood, that these weaknesses are very often the very things which we hold most dear, and which, when torn from us, cause the severest suffering.

But these who are so willing, who are willing to do their part, willing to give up weakness for strength, willing to become one of the gods—these are the workers who will be the true aristocrats. Men and women are they, who no longer complain that the world, and mankind generally, is cruel and unjust to them, but who are willing to admit that all that comes to them, whether good or ill, properly belongs to them.

But this is not all, these are the ones to be taught how to become free from undesirable conditions, free from that which is called Karma, through the doing of good acts to others in order that the evil formerly committed may be fully paid.

The richest man in the world may be the poorest in his inner life; and equally true is it that the poorest man in the world, the beggar sitting by the side of the road with but a crust of bread to eat, may be the greatest gentleman, the truest aristocrat.

He who fears to have his weaknesses exposed, fears to be told the truth, fears to be corrected, fears to give up the old for the new—he is not the one that can become one of the Magi. Mastership is not for him, and never will be his until he is willing to be remodeled, willing to

be regenerated.

FAITHFULNESS

I have again recourse to the writings of Eliphas Levi; for nowhere else do we find the direct teachings pointed out more clearly than by him.

"Finally, we may and should fulfill the duties and practice the rites of the Cultus to which we belong."

The means, plainly and without any possibility of evading it, that, if we want to reach the highest, then we must be absolutely faithful to the Cult to which we belong. It is utterly impossible for one to be a Magus and to be unfaithful to the Magi at the same time.

Only that returns to us which we send out. In other words, the more truly faithful we are to the Holy Art and its Sublime Society, the more we live up to its sacred teachings and its Holy Invocations and Divine Mantrams, the more of good will return to us.

Thus, in time, the power is like placing money in a Bank. If we deposit a sum and allow it to remain, adding to it continually, there is not only interest paid on it, but there is the added compound interest.

In like manner, the more truly faithful we are to the Holy Art, the more of this virtue we deposit, adding to it continually, the more do we realize a certain full return, and, besides this, interest and again the added compound interest. For this reason all true and sublime Orders in times past have demanded absolute faithfulness of their members on penalty of expulsion. This faithfulness demanded is not only for the welfare of the Fraternity, but is doubly to the interest of each individual member, because no chain is stronger than its weakest link; and no Order can be stronger and more powerful for good than its weakest member.

Eliphas Levi says further: "Of all forms of worship the most magical is that which most realizes the miracu-

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lous, which bases the most inconceivable mysteries upon the highest reasons, which has lights equivalent to its shadows, which popularizes miracles, and incarnates God in all mankind by faith."

Nothing can be truer than this. And those of the Magi who have been fortunate enough to secure the third private text-book with its sublime and sacred Invocative Prayers and Mantrams, know that there can be no form of worship, no form of Invocation, greater, deeper, more sublime, and, withal, more simple, than those given in that work. It is in this knowledge that the Master among the Magi has produced the Masterpiece, not only in its sublimity, but in its value as a treatise, a complete text-book on Invocative exercises of the highest type.

Concerning the Holy Art, Eliphas Levi further says:

"Our Magic is opposed to the geotic and necromantic kinds; it is at once an absolute science and religion, which should not indeed destroy and absorb all opinions and all forms of worship, but should regenerate and direct them by reconstituting the circle of Initiates, and thus providing the blind masses with wise and clear-seeing leaders."

This is an undeniable truth. And this fact has been clearly pointed out in a recent Magazine article, which proves that the highest form of worship is the Invocative system direct to the Hierarchies.

The Magi have retained this form of worship, a form which not alone depends upon faith in the goodness of the All Father, but which depends upon knowledge, knowledge secured through the living of the life.

But this Invocative worship, contrary to what might be thought by the many because we use the word worship, is, nevertheless, more than worship. It is at once the most sublime form of worship and a direct appeal to, or demand upon, the promises of the Highest Power for those things which are required by the Neophyte.

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This then, which is a Magic, which not only does NOT use the dark forces in order to accomplish, but which, on the other hand, goes direct to the Godhead with its appeal, is certainly the highest form of worship, the highest form of a science-religion, that man can conceive of, and is something so totally different from that known, or thought of, by mankind generally as to be almost unbelievable. Nevertheless, it is a fact; for the text-books of the Magi do not merely point to this sublime Art, but give the whole of the Work in its entirety.

POWER OF, AND REASONS FOR, INVOCATIVE MANTRAMS.

The profane world does not yet realize the necessity, nor the power, of Invocative Mantrams. It has been taught that prayer is effective, that prayer, if sincere, reaches to the Godhead; but further than this it knows not, never having been taught.

WORLD, RULED BY HIERARCHIC POWERS.

It has well been said that the world is ruled, that Nature is obeyed, and that God's work is done, by angels and by men; but how or why has not been explained.

God has need of man, just as man has need of God. God has given us a universe, broad fields wherein to grow the things needed by the physical; and God has placed man in these fields. These fields are sowed, and the harvest is reaped, by men, men created by God. Were it not for these men, there would be no harvest, no necessity for a harvest. True, God might make some other arrangements, but it would still be the same thing in another form.

Just as the world needs men, just as God needs men in the world, in order that certain things may be accomplished, so does God need other Beings, by the Magi called Hierarchic Potentates, in the other realm, that which we call the Above, the realm from which all matters

not in the hands of man are managed. It is in the Hierarchic Spheres that the Natural Laws are enforced; and it is there where the Hierarchic Powers or Potentates dwell.

THE LAW OF HERMES.

All wise men now admit that the Law of Hermes, "As above, so below," is an absolute law.

Thus we understand that, just as in this world there is a ruling power with its man subordinates, so, in like manner, there is a governing power in the Invisible Universe which rules through subordinates.

Now, in the government of a republic, for instance, we can seldom go direct to the seat of government; but we can reach that seat through the ones to whom has been given the carrying on of the laws. These persons we can not reach through silence, nor can we reach any ruling power by silence. It is only by the spoken or written word or request that we can reach the ruling power, or the one in power, and that only through those below.

In like manner, all the powers that have to do with the ruling of the universe, including all that is in it, even mankind, are ruled by one Supreme Power, yet not directly, but through other and lesser rulers and potentates.

Thus, just as it is necessary to write or to speak our request in the physical world in order to obtain that which we desire, so, in like manner, is it necessary for us to do so when we desire anything that is to come directly from the Supreme Fount of all things, and, from there, indirectly through the ones who are co-workers with the Godhead.

For this reason the Masters of old suffered, lived, and practiced, in order that they might become the sons of God and come to be like them. And this they have accomplished; for this is the claim of all true Initiation.

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It is then for this very reason that the Invocative Mantrams, sublime and most sacred, which have come down to us from the long ago past, are of such value. And it is these sacred Mantrams and Holy Invocations, together with the Sacred Writings, that

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teaches to its Neophytes.

But these Invocative Mantrams do more than this if they are employed by the sincere Neophyte who is willing TO LIVE, TO BELIEVE, AND TO ACT.

They conjoin all the powers of the human soul in action, and increase the creative force of the imagination; for it is the gymnastics of thought in training for realization which makes the effect of these sacred practices infallible. They are fulfilled with absolute confidence by those whose duty it is to fulfil them.

Herein we have the whole secret of the powers of the Magi; and that the true Magi have such powers, has been well proved in the past. Even the story of the Saviour takes its strongest appeal for belief from the part played by the three Magi.

OTHER POWERS IN NATURE.

The Hierarchic Powers are conscious powers, each one being placed over some department of Nature and ruling that part, but having no power whatever over any other part of the universe.

It is from here that we receive our teachings regarding the potency of holding to only one thing, and, through that holding, to bring it into manifestation; for we here see that these Hierarchic Powers, each one being at the head of, and governing, that department, never makes a mistake. And, in like manner, man, giving his whole attention to one great work, will ultimately end by attaining.

In nature, however, besides these Hierarchic Ruling

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Powers, there are other powers which are not placed over any special department, but which, like the citizens of a city, are free and have power that can be obtained, although they do not belong, properly speaking, to the government. These denizens of the heavens can not use these powers of themselves. They can, however, use them at the command of the Magi.

The Magus, with his knowledge, can direct these denizens, and can use the powers so possessed whenever he will, only being careful never to use them for any selfish or evil purpose, in which case the action would be like the boomerang, the evil or destructive power returning to him who had directed it.

But this same thing we see, by analogy, taking place on this mundane sphere. Here we see men in power, simply because they possess certain knowledge, use and exploit other men who have power, but who have not the will to use it, they of themselves being negative. When the purpose is good, there can be no evil results, since the charging of such a negative man with some good, often results in giving such negatives a certain stimulus, which, at times, starts them towards the path of attainment. But, as is usually the case, if such negatives—willless beings—are used for some selfish purpose, for exploitation, for profit, then sooner or later we see the rebound, and destruction or loss is the ultimate result.

The Magi know all these things; consequently, they are careful how they use their powers and for what purpose, knowing that while for a time they may use their powers for exploitation, the end, the result, is certain defeat and disaster.

It is these things, these Invocative Mantrams and Holy exercises, which the Imperialistic Council of the Magi teaches to its Neophytes, at the same time, teaching many of the laws, thus preventing the Neophyte from wrong use through ignorance.

CASTING OUT FEAR.

The first necessary thing, if one desires to attain any great power, is to cast out fear from the mind and soul. Not always is this an easy matter; but, like all else, it is a thing that can be accomplished.

Thus it is said by those who know, that those who are fearful of water can never reign over the Undines, or the Elementals of water. Those who fear the fire can never rule, or command, the Salamanders. This is for the reason that man can never rule over any element or any force so long as he fears that element or force; and the first thing toward attainment is the overcoming of fear.

Fear, in fact, is but another name for ignorance. We fear only that which we do not understand. Once we come to know a thing, fully to understand it, we no longer fear it, because our knowledge gives us wisdom as to whether it is best to make use of a certain thing or whether it would be better to leave it entirely alone.

THE FOUR ELEMENTALS.

There are the rulers of the four elements of Nature. By the Magi these have been called the Elementals. And each of the four is over a certain department of the natural elements.

The process of obtaining the help of these has been one of the most important processes taught by the Magi in the past and present; and here we find the necessity of overcoming certain faults or weaknesses within us. Thus, we find it necessary to overcome four vices if we would even think of ruling, or employing, any of the four Elementals.

These are vices because they are actual weaknesses. They are: a shallow and capricious mind; an irresolute, cold, and fickle nature; a gross passion; and avaricious greed. These are all vices, as is readily understood, which stand in the way of man's becoming a Magus. Therefore,

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whether the Elemental Forces are ever to be used or not, it is necessary to overcome these things, necessary to transmute them, even in order to become a Magus.

THE MAGICAL SECRET OF POWER.

The sublime Order in which Eliphas Levi had been trained, and in which he failed to reach the highest grade, taught thus: "To will well, to will long, to will always, but never to lust after anything, such is the secret of power; and this is the magical arcanum which helps to overcome all things."

It is the trained mind that overcomes; for the trained mind, once it focusses its power on any object, is sure to bring that object within its power and to become possessor of it.

But, in order to do this right, in order that there may be no penalty attached, it is necessary for us to use this sublime will only in the doing of that which will bring good. To use this power simply because we desire to accomplish something which has not in view anything good and unselfish, is to sow the seeds of destruction. However, the true Magus does nothing at all unless there is a good and sufficient reason for the doing.

CONSTANT STUDY PROHIBITED.

There is an erroneous idea held by the vast number who seek Occult knowledge, to the effect that they must give up all their attention to the Holy Art, once they undertake to follow it.

Nothing is farther from the truth; and nothing would be a greater preventive of meeting with full success in the Sacred Science than to give all one's attention to the Sacred Work.

While we live on the earth plane, there are a number of duties that we must perform; and among these is to do our full part towards earning our own daily bread and supporting those depending upon us.

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This will require about eight hours each day, and it is the Divine Law that man should labor at some useful work eight hours a day. Other eight hours are for rest and sleep; and there then remain eight hours more, which should be given to study, pleasure and recreation.

The Neophyte should, above all else, have a set rule of life. His life should be one of order; and every part of his duties should be, when possible, performed at a certain time. The early morning or the evening is best for his studies and his practices; and the amount of time for practice need not be more than thirty minutes each day; and, if this amount of time is faithfully given, success is certain.

DEDICATION OF LIFE.

In the Catholic church, it is an absolute law that its Priests must vow continual and lifelong faithfulness to the church. This was not original with the church, but is really borrowed from the Order of the Ancient Magi, which made it an absolute rule that its Neophytes should dedicate their whole life to the Order and its work. Only vows of secrecy concerning the private work were required. No vow as to faithfulness to the work during life was required, but the church demanded a vow of faithfulness.

It is a fact that the student who enrolls in the Work, and vows eternal faithfulness to the Work, is the one who makes the greatest success; for his aims are single, and the mere fact that he so dedicates himself, proves beyond a doubt that his whole heart is in the cause in which he has enlisted.

MATTERS OF IMPORTANCE.

Not only is it important that the Neophyte should follow some honorable business career or some useful labor, but it is just as important to his success in the

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Holy Art that he should seek innocent pleasures, that he should seek recreation, and that he should cultivate his tastes in art, in drama, in music. And, above all, where possible, he should take up some work of culture, no matter if it be the culture of some favorite flower, the culture of living things, such as dogs, chickens, pigeons, or other creature of which he is fond. He will find that, as he develops these things from a lower state of development up towards perfection, he, in like manner, also grows in perfection; besides, it gives him an incentive, an urge, which is also an urge to the Soul.

MASTERSHIP.

It is now becoming a recognized fact that, only as we become master of ourselves, can we become master of other things or of others of our own family.

This is not intended to imply that we have the right to be actual masters over others in that we rule their lives. But the fact remains that, as mankind is constituted at the present time, men capable of rulership are necessary to prevent others from doing things which would be destructive to mankind generally.

Mastership, like love, is a thing that is felt, and, just as the young lover, through love in his heart, radiates that love and unconsciously draws others to him through the love radiated, so will the one who becomes master of himself, according to the degree of his mastery, draw others to him, who will be able, and willing, to help him still farther onward on the Path. This is the great Occult Law—a Law that can not be set aside, not even by the man himself.

THE FIRST NECESSITY.

The first necessity is for man to become truly a man. Man is not a man merely because he bears the masculine form. He may be simply a male animal on the human

plane, nothing more, often much less. But the male animal on the human plane may become a man; and that is the first requisite in the Holy Art.

To become man in truth, is for us to silence that which is called the lust and the fears of the body. The carnal man is full of lust, and he is just as full of fear. These things he must overcome. Lust must be transmuted into holy passions, while fears he must change into love; and he will find that, just in proportion as he takes up some worthy object, some worthy work, puts his thoughts and desires and gradually his love into it, so will this fear that he formerly possessed be changed into love for his work.

In like manner, the lusts of the flesh, so common to mortal man and so destructive to himself and to those with whom he comes into contact, can be changed, even forgotten, if man will but seek something to love; and he will find that true love will gradually eat up the lusts that formerly possessed him.

This is not to say that man should be passionless. Not at all, for the passionless man is the soul-less man. There is a world-wide difference between passion and lust. The one is of the body, it is entirely earthly; while passion is a combination of the lust of the body and the love of the soul. These two in equal proportion becomes passion; but passion without love is always lust and is destructive to all who possess it and give it a home.

OBEDIENCE, NECESSARY.

In the Holy or Royal Art, it is necessary, above all else, that the Neophyte should render obedience to the Order and to his Instructor until such time as he himself is admitted fully as an Initiate.

This is necessary in all works. The young art student, studying with the Master Artist, dares not for a moment question the skill and the genius of his master,

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Moreover, he must render absolute obedience to the master whom he has accepted as his instructor and guide. As he does this, as he obeys, so does he also become master of the brush. On the other hand, just as he exalts his own little self, his own petty opinions, above that of the Master, in that proportion does he fail to become the genius that the Master is.

It is in like manner with the Neophyte in the Holy Art. Self-conceit, self-opinions, egotism, all these and much more must be laid aside. The opinions, teachings, and instructions must be explicitly followed, strictly obeyed, until such time as the faithful practice of them proves them to be untrue. This is a safe statement to make; for, be it known, faithful practice has never proved them untrue.

If the student holds his own opinions, holds his own self, above that of those who are to teach him, if he accepts teachings with reservation, and dabbles in other things, in just the proportion of so doing, will he fail of success; and in nearly all cases will he blame everything but himself. Such is weak, frail human nature!

But to the student who is sincere, whole-hearted, and faithful, will be the reward of the faithful; and it is he who will become the Magus, the one who can consort with the gods, knowing good from evil, love from its opposite, and knowing that the soul of man can smile when the body weeps.

ANCIENT INITIATION.

And what of the Ancient Initiation? Eliphas Levi says:

"He (the candidate) entirely abandoned his life and liberty to the masters of the Temples of Thebes or Memphis; he advanced resolutely through unnumbered terrors, which might have led him to imagine that there was a premeditated outrage intended against him; he ascended fu-

neral pyres, swam torrents of black and raging water, hung by unknown counterpoises over unfathomed precipices. * * * Was not all this a blind obedience in the full force of the term?"

And that these are facts no true student of the Occult Art will deny. And where is there one student who can point out to us that the Masters in the Temple were not justified in these trials? Where is there one today who can say that failure resulted when the student obeyed and did not doubt? There were no failures; for the material that enters into the composition of a man thus willing to trust and to obey, is the kind of material that makes man a Master.

Today no such things are required. There are other, material things, which test the strength, the steadfastness, and the honor of man just as much as did these tests in ancient times; and he who fails in the tests of today would have failed then, or more likely, would never have attempted to pass them.

Further, and this voices a mighty truth, one of the most mighty that man can think of: "Is it not the most absolute exercise of liberty to abjure liberty for a time so that WE MAY ATTAIN EMANCIPATION?"

Herein is the truth, herein is the mystery of absolute and eternal freedom; but the little mind, the mind of small calibre, desires to hold that which he thinks is freedom, but which is the most absolute slavery to the self, that most cruel and treacherous of all masters, rather than to become bound for a time in order to gain the greater freedom.

Eliphas Levi further says: "This is precisely what must be done, and what has been invariably done, by those who aspire to the SANCTUM REGNUM of magical omnipotence."

It must be borne in mind that this does not require man to give up his liberty of thought concerning religion,

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friends, family, labor, occupation, or aesthetic likes. It has reference only to the Great Work and to training in the Great Work.

POWER MUST BE WON.

"Life is a warfare in which we must give proofs if we would advance; power does not surrender of itself; it must be seized."

Herein we have the secret of power. It is not the little, the fearful, the mistrustful, mind that reaches any great height of true success. It is the broad, liberal, trustful, and willing mind that reaches to the heights; for this is the mind that dares to do and to die. This attitude of mind is the only means to power.

FREEDOM FOR MANKIND.

Freedom will never come to mankind except through the true Priesthood, not a Priesthood of dogma, but the Priesthood of knowledge, of Initiation.

Give the ignorant property and power, and they will be no more free than when they were in poverty and serfdom. Freedom is not received without effort, freedom must be won through knowledge. The man who, not having earned it, receives property and power, remains the slave of self, and his ignorance, together with power and property, will cause him to be arrogant.

Freedom is only for those who have merited it. Property is only for those who have earned it. Give freedom and property to those who have not deserved it, aye, even give them power, and they will lose it again. And why? Simply for the same reason why they had not these things before. Had they the knowledge, and the power to get, they would have had. Not having this knowledge, not possessing the manhood, they can not hold that which they themselves did not take.

Men are not equal except in opportunity. And to be-

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lieve that some have when they should not have, is to say that the Divine Law is at fault, and not one of the Magi is willing to admit that.

Knowledge is the only means to freedom. Teach man the Law, dispel ignorance with enlightenment, and all men will become free, brotherly, and hold the things they need.

You can not raise mankind upwards by lowering yourself; but you can raise men heavenward by helping him to climb up to where you may be.

MAGUS INCLUDES THE WHOLE MAN.

The work of the Magi does not include one part of man only—that is, merely the gaining of power—but it includes the whole man, developing every part of his nature; and, just in proportion as he does this, will he find that, as it includes the whole of himself, so does it also reach out, in one great circle, to the whole of the Universe.

NOT EVEN THE MAGUS CAN STAND ALONE.

Not even the Magus can stand alone. After the training of the Will, after the development of the Magus from the man, then there is still something more to be done, and that is, becoming one with all of the Magi.

This is the formation of, or the breaking into, the Magnetic Chain; and it is only by doing this, by truly becoming one with all, that the Magus receives his greater power.

It is well known to all that only by the loyalty of ALL members of any body of men does the body have power to do good or evil. This is for the reason that one man, standing alone, with others against him, can do but little. But, where there are a number, and where that number is individually strong, and where this number of individually strong men stand together as one concrete whole—that is where we find almost infinite power.

And, with the Magus, the breaking into the Magnetic

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Chain, and becoming one with it, is not such a difficult matter. It is simply that he must become as one of them, heart-whole and sincere, faithful to the cultus, and willing to help the whole assembly, in order that the whole assembly may help him. If he is thus, then he becomes one with the universal chain, and the power of the whole becomes the power of himself.

DESIRE, NECESSARY.

Unless we have some strong desire, it is not possible to become a Magus and be possessed of power. First of all, we should be favorably inclined toward the Holy Art; and, besides this, there must be a willingness to give up in order that we may receive.

But, aside from these factors, there is still a greater factor; and that is, we should desire one thing above all others. This may be a desire for the accomplishment of some great work, a desire for the development of some great talent. Be it what it may, it should be a consuming fire, a desire that is willing to give up all else in order to accomplish; and, unless the desire is so great as to be willing to give up everything else in its consummation, the highest success is impossible.

Desire, whether good or evil, is the magnet that draws us on and on towards the ultimate consummation of that desire; and, just in proportion as is the desire, in like proportion will be the success if the desire is good, and, in like proportion will be the destruction if the desire is evil.

It is the desire that helps to accomplish; and desire in itself is neither good nor evil. It is simply a drawing power.

THE THREEFOLD WORK.

The secrets of the Great Work have a triple meaning; they are religious, philosophical, and natural. More clear-

ly stated, they are religious, philosophical, and practical.

Man is a threefold being; and, in order that he may be truly man, or man-god, the threefold being must be developed harmoniously. In other words, his entire being must be in equilibrium.

The Great Work has to do with the whole man; for, first of all, it attempts to bring his physical being into harmony, giving health in place of disease, strength in place of weakness, and balance instead of unbalance.

The philosophical side should be developed in harmony with the physical; for, as the physical reaches nearer perfection, it needs a philosophy that is in harmony with it in order that it may retain its perfection. As a man believes, as he thinks, so will he be.

The Great Work, or that part of the Great Work which is Mystical or Magical, must naturally wait until the last; for it is of no advantage for the Neophyte to attempt training and development of Soul before he has developed the physical, and before he has accepted a philosophy that is, to him, most desirable. Even if he does begin such a development, it is not lasting; for the very good reason that a solid foundation is missing.

THE ANCIENT SCHOOL.

"The Holy Art is, therefore, at one and the same time, a religion, a philosophy, and a natural science. Considered as religion, it is that of the Ancient Magi, that most Ancient of Schools, and of the Initiates of all the ages; as a philosophy, its principles may be found in the school of Alexandria and in the theories of Pythagoras; for it was Pythagoras that founded the present school, known as the Council of the Magi. As a science, its principles must be sought from Paracelsus, Nicholas Flammel and Raymond Lully, and all Masters of our school.

"This science appears true only to those who accept and understand the philosophy and religion; and its pro-

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cesses are successful only for those who have been strictly obedient to its teachings, and have thus become the masters of the elementary world through such obedience."

The school is old, it has never ceased to exist, though at times there were but a few. But now again, there are many seeking, and the divine fiat long since cast, that the school of Initiate Priest should again become supreme, seems to be going towards fulfilment.

THE POWER OF THE MAGI.

The Great Art really changes the nature of things, and this according to the strength of the Will of the Magus and his knowledge of the Great Laws and methods of Invocation.

When the Magus, naturally considered infallible by those who believe in him and his art, confers a title or a name, or a power or a virtue, upon a given thing, he actually transforms that thing into the substance signified by the name.

This is not because of the mere speech, but because of his faith, of his power, and moreover, because of the knowledge he possesses. This knowledge gives him the power to call upon the all-powerful Hierarchies in control of that special work, who are bound to obey him, bound to honor him, just as the apprentice is bound to obey the master workman, because of the knowledge, and therefore of the control, that the master workman possesses.

And it must not be thought that the Hierarchic Powers are unwilling servants. The contrary is true; for, just as the apprentice is ever willing to obey and to serve the master workman, so are the Hierarchic Powers ever ready and ever willing to obey the call from one possessed of knowledge, who calls upon that special department in the Heavenly Departments of work.

The faith and the knowledge and the power of the

master workman in the Holy Art, all employed in calling upon the Hierarchic Powers and their help, constitute the force of the transmutation.

PROOFS OF THIS POWER.

That there are proofs to be had of this changing power, we can witness in the instant healing of many diseases by the Magi. Thus, even in the time of Jesus, which was centuries after the Great Schools had been practically closed, except to the very few, we witness cures which seem to be miracles; but all these cures were based upon the powers employed by those who knew, by the powers of the Magi or such as had been taught by the Magi.

Cure of the sick is accomplished by transmutation, or immediate changing, of a diseased part of the body or of the body as a whole into a state of health. Under most conditions, this is a gradual process; but, in some cases, where the faith of the sufferer in the power of the healer is great enough, an instant cure is effected.

Nature and the Hierarchic Powers will obey the one who knows, and who feels himself to be strong enough to use this power and does use it with all his might. It is so not only in the cure of the ills of mankind, but in many other departments of nature. It is for this reason that Talismans, properly made and properly charged, have the extreme power they do have.

THE UNIVERSAL MEDICINE.

ALL of the Magi have believed in, and held to, a Universal Medicine. They have admitted, however, and still do admit, that this Universal Medicine, being a High, Potential, Spiritual Essence, is of little strength to those who have no faith in it; but to those who have faith in it it is all powerful.

For the Soul, it is the Light of Truth, the Divine Illumination, which makes man one with God and one of

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the gods. For the mind, it is truth that is practical and may be applied to life's needs. For the body, it is the healing and the perfecting power, bringing health out of weakness and making of man a worthy temple for God.

The Magus uses it for himself; and he can use it in the cure of others. But for the profane it has neither power nor virtue; for, living in death, and in the belief of death, they are children of death, and death will be their portion.

THE LAW OF EQUILIBRIUM.

Equilibrium, or balance, is the great law which the Magi teach to mankind, and especially to their Neophytes.

They teach that the three departments of nature, or the nature of man, must be perfectly balanced; that the mind, the body, and the soul must be evenly developed if there is to be true and lasting power. And, until such balance is obtained, there can be no true and lasting power.

These three departments of man's nature are covered by the other three, namely, Religion, Philosophy, and Science; and all of these are taught the sincere Neophyte.

This threefold law holds sway in all departments of nature, and concerns not only the Neophyte of the Magi, but all other men as well; and it is because of man's one-sided life that weakness, sickness, and failure is the universal rule.

Even Love, the highest and most sublime power known to man or the gods, is threefold—of the mind, the body, and the Soul. And, as it is of the three in equal proportion, so it is the more truly perfect and lasting.

NATURE DEMANDS HER OWN.

The destruction of bodies and souls that has ever followed unsound and unholy doctrines can not be estimated; and it is for this reason that the Magi condemn all

doctrines that have to do with only one department of the nature of man.

The Magi have taught the power of the mind from time past knowledge, taught it as no other school has ever been able to teach it; but they have also taught that the mind, exalted above the soul and the body, will simply set up a mental image, a Moloch, and that this god with no existence will destroy, burn up, both the body and the soul, and end in nothingness.

The Magi have taught the beauty, the perfection, and the power of the material body, taught it as no materialistic school has ever been able to teach it; for not only have they taught the greatness of the physical and the material, but they have taught the exaltedness of the physical body, its beauty and its perfection. Furthermore, they have also taught that to think only of the body, to hold to the body, or the material, in any department of nature, is to become one with it, and thereby to revert back to it, resulting in destruction of the individual form and return to the storehouse of matter.

The Magi have taught the power of the Soul, that the Soul is sublime and part of the great and glorious Godhead. But they have also taught, and do now teach, that the Soul without the mind and the body is as nothing, and that, though the Soul may be exalted at the expense of the body, gradually a weakness in the body is brought about; and, as the body is weakened and becomes inert, so will it drag the Soul down to its own level, and the end is death.

Only in threefold development is there perfection. Only through this threefold development is Life, and Strength, and Power, and true Success found.

THE HIERARCHIC POWERS.

Reference has already been made to the Hierarchic

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Powers; but, as the work of the Magus depends entirely upon his own inner development, first, and, second, upon his knowledge and power through the Sacred Formulae wherewith to call upon the Hierarchic Powers, it is necessary to deal fully with this important question.

Eliphaz Levi taught this truth:

God operates by his works—in heaven by angels (Hierarchies), and on earth by men. Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action men can dispose equally of divine omnipotence."

This the Magi hold as true today as did the Magi of old; and the secrets of the Invocation of the Hierarchic Powers, the Magi today possess and teach in their private text-books to those who become Neophytes in the Holy Order.

GOD'S WILL.

Directly in harmony with the above, the Magi have taught, and do still teach, that "nothing on earth can withstand a free and rational will." When the wise men (wise because he has the knowledge) says, "I WILL," it is God himself who wills, and all that He commands takes place. It is the knowledge of the physician, and the confidence placed in him which constitutes the supreme virtue of his prescriptions; and therefore this is the only true, universal, and efficacious remedy.

To this we hold; and this training of the Will the Magi teach to their Neophytes.

THE HEBREW MAGUS SAID

"These are the powers and privileges of the man who holds in his right hand the Clavicles of Solomon, and in his left the branch of the blossomed almond (the Illuminated and Initiated Soul). He beholds God face to face, without dying, and converses familiarly with the seven genii who command the entire celestial army. He is above

all afflictions, and all fears. He reigns with all heaven and is served by all hell. He disposes of his own health and life and can equally influence that of others. He can neither be surprised by misfortune, nor overwhelmed by disasters, nor conquered by his enemies. He knows the reason of the past, the present and the future. He possesses the secret of the resurrection of the dead and the Key to Immortality."

He may fall, but he rises again.

THE IMPERIALISTIC COUNCIL.

In this booklet merely an idea is given as to the faith, the doctrine, and the teachings of the Council. No attempt is herein made to disclose the contents of its secret books of instructions.

There are five books of instruction. All are secret, and only to be obtained by members of the Council who have become such by taking the Sacred Obligations.

While, as above stated, we can not, in this booklet, give any information concerning the contents of any of the private text-books, we do desire to call the attention of interested readers to the importance of these books in the order in which they should be studied:

The order of study should be:

"Ritualistic Occultism; or White Magic."

"Kabbalistic and Elohimic Magic."

"The Grand Grimore."

"The Imperial Ritual."

"Highest Divine Magic."

While we use the word, "*Magic*," as title to some of these books, and through this booklet, we desire to call the attention of the reader to the fact that this word is never used in its vulgar sense, but only in its real, its inner, sense, and not otherwise.

Those who receive this booklet may obtain full information concerning these books by writing for it, enclos-

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ing stamps.

Besides these secret books of instruction, there are also letters of instruction which all members receive at the time of issue.

The Neophyte also has the privilege of writing for information on any subject within the limits of the work, and no charge is made for such letters of instruction.

Where Temples are founded, all the members of the Council have the right to visit, the right to receive the Ceremonial Initiation, and all such privileges as belong to a Temple.

THE IMPERIALISTIC DEGREE.

While the work of the Council is practically that of taking a Neophyte and gradually training and developing him up so as to personify within himself the Temple with all its powers, nevertheless, the Council has a Ritualistic Degree which is conferred upon those who have proven their worth.

While this degree, in a sense, is ceremonial and much like the work of other Fraternities, it also embodies something more, in that the Ceremony in itself includes a certain process which very often brings the Neophyte face to face with the Sacred Fire, and for this reason is totally different from the usual ceremonial work.

This Degree is conferred only when a Sacred Convention is held in any place where there is a Temple. All Brothers of the Council, no matter where they may live, are informed of such Convocation and invited to attend.

THE HIGHEST PRIVILEGES.

There is, besides this, another privilege granted to all members, though, in a sense, this must be earned.

There is, as part of the Order, an Insignia which is absolutely secret, and which can only be worn by those who have shown their faith in the Order, and their loyalty.

to the Order.

Each year, this Insignia, or the right to wear it, is conferred upon twelve members, and these twelve are chosen from the whole membership. No partiality can be shown, the right can not be bought, it must be earned.

This Insignia is held more sacred by the Magi than is the Insignia of the Order, "Knights of the Garter;" by it members, and well it may be; for the Order of the Magi dates back thousands of years before that other Order, and its members in the past were Kings and Priests of the noblest Order, Kings and Priests by Divine Right and by Divine Power.

It is to be hoped that all members of the Magi may some day wear the Insignia; but, in order to do so, they must be an honor to the Order, as is the Insignia to them.

THE GOVERNMENT OF THE MAGI.

The Imperialistic Council is governed by a select Council; but the personnel is not known to any but those few in power.

The Council is a government, both religious and scientific; and it selects its plenipotentiary from its most loyal members, and these are responsible, in regard to their mission, only to the Government of the Council.

For very good reasons, it is deemed best that none who belong to the Fraternity or who may be in power therein, shall be known generally, and, in fact, only to the very few of its members.

This rule may be set aside at any time; but, until the time is ripe to do so, the Order will work under the rule of Silence.

All letters, all monies, should be addressed, not to the Order, but to the Publishers of its text-books, who will be responsible for all monies received, turning them over to the proper parties immediately as such letters or monies may be received.



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The members of the Publishing Firm are under sacred obligation to consider all letters as private, and not to give any information, under any circumstances, to any one except the officers of the Order.

Communications must be addressed, therefore, to our agents, as follows:

THE PHILOSOPHICAL PUBLISHING COMPANY,
Dept. B., Allentown, Pa.

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